Majlis Ansarullah Canada

We are the helpers of Allah

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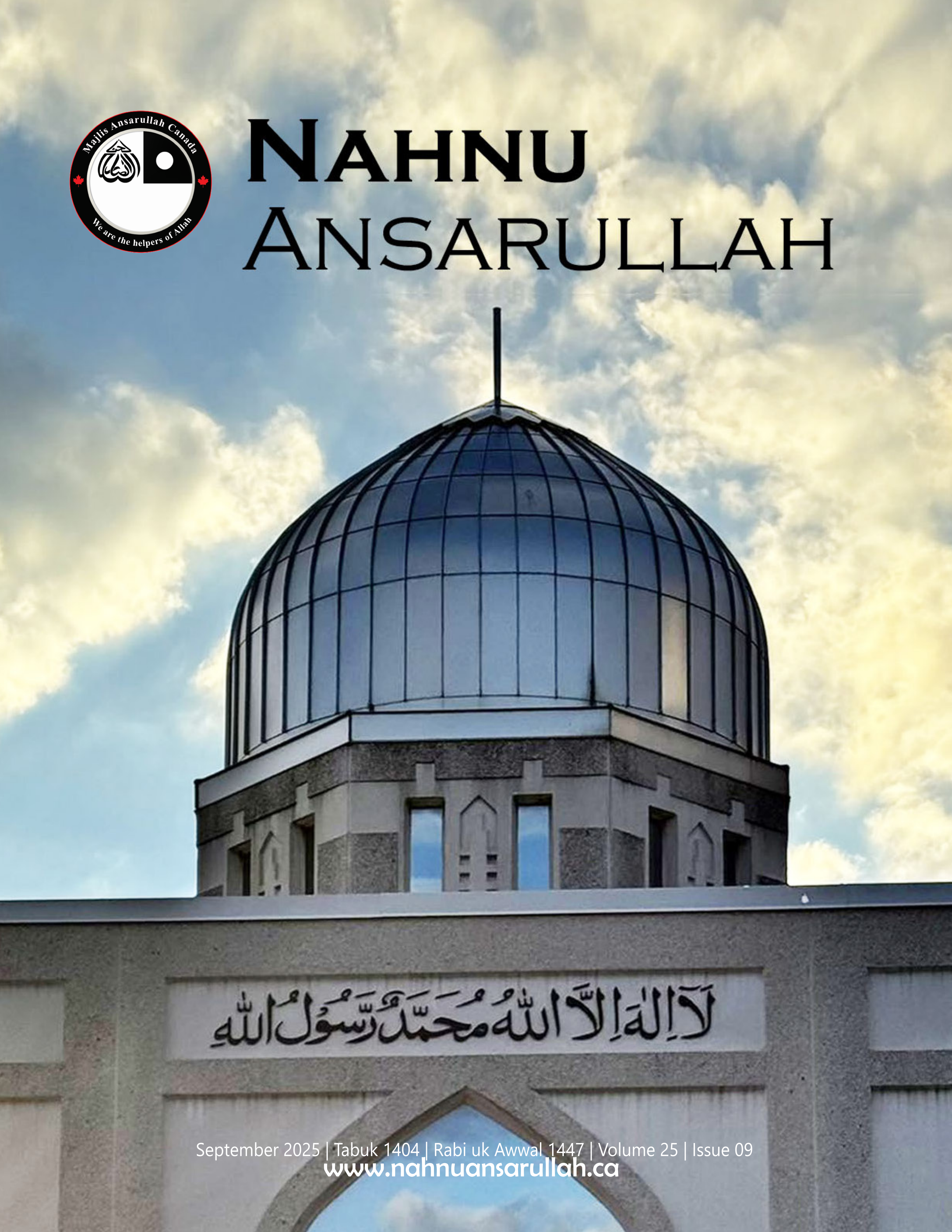
لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

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Special Appeal For Prayers

In his Friday Sermon of August 23, 2024, Hazrat Khalifatul Masih V (May Allah be his Helper) instructed us to recite the following prayers to remain within the fortress of Divine protection, safe from Satanic onslaughts:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ سُبْحَانَ اللّٰهِ الْعَظِيمِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

***Translation:** Holy is Allah with His praise, Holy is Allah the Great, O Allah, bless Muhammad and the people of Muhammad*

(200 Times Daily for age 25+, 100 Times Daily for ages 15-25, 33 Times Daily for children and 3-4 Times Daily for small children

اَسْتَغْفِرُ اللّٰهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَاَتُوبُ اِلَيْهِ

***Translation:** I seek forgiveness from Allah, my Lord, for all my sins, and turn to Him.*
(100 Times Daily)

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانْصُرْنِي وَارْحَمْنِي

***Translation:** O my Lord, everything is Your servant. O my Lord, so protect me, help me and have mercy upon me!*

(100 Times Daily)

His Holiness said that these days when Satan is trying to attack our Community and the world at large, the only way for us to remain safeguarded is through prayers. Hence, we should recite these prayers, not just during the days of Jalsa but throughout the year.

(Friday Sermon of August 23, 2024)

Photo by Abdu on Unsplash.com

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بسم الله الرحمن الرحيم

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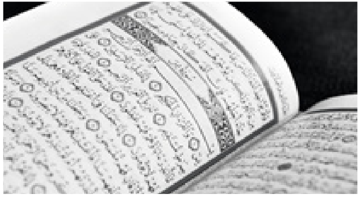

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The Holy Qur'an

Photo by Jawad Jawahir on Unsplash.com

اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ
وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ۝٤٦

Translation

Recite that which has been revealed to thee of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do.

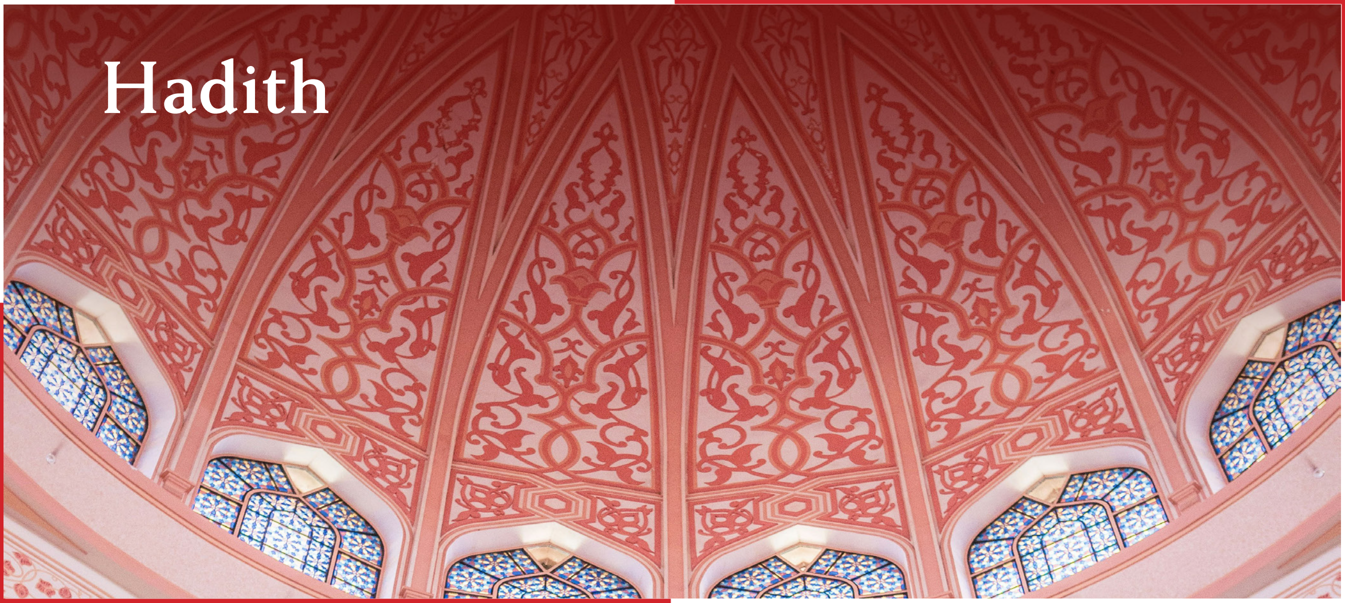
(Al-Ankabut:46)

Short Commentary

Three things have been mentioned in this verse, viz. preaching and reading of the Qur'an, observance of Prayer and the remembrance of Allah. The purpose of all three is to deliver man from the bondage of sin and to help him to rise morally and spiritually. A living faith in a Supreme Being is the basic principle of all revealed religions because it is this faith that can serve as a potent and effective check on man's evil propensities and actions. This is why the Qur'an reverts again and again to the subject of God's existence and speaks of His great power, glory and love and lays the greatest emphasis on Divine remembrance in the form of the Islamic Prayer, which, if performed with all its necessary' conditions, purity of mind and actions is the inevitable result.

Photo by Shavonne Yu on Unsplash.com

Hadith



عَنْ اَبِي هُرَيْرَةَ رضی الله عنه عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَلَا عَفَا رَجُلٌ عَنْ مَظْلِمَةٍ اِلَّا زَادَهُ
اللّٰهُ عِزًّا وَلَا تَوَاضَعَ

مسند احمد ـ ص ٢/٥٣٢، ٢/٨٣٤

Translation

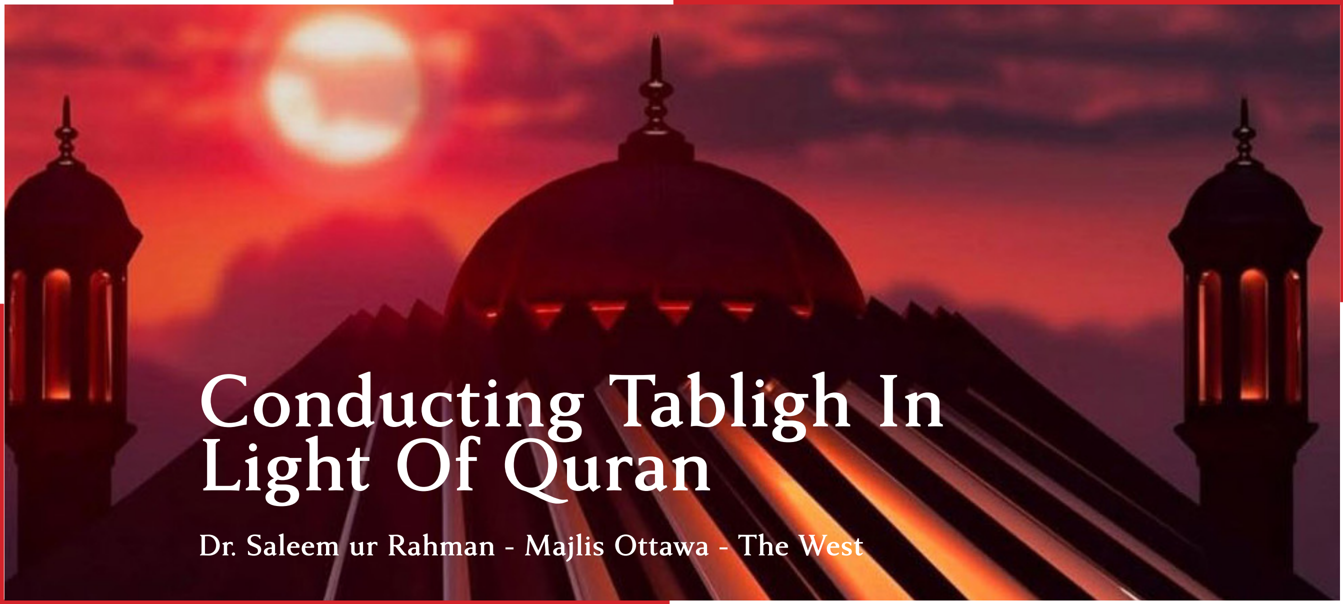
Abu Hurairah, God be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, said: Giving of alms does not diminish one's wealth. Allah bestows honour on, and raises the status of, the one who forgives any excess committed against him and who does not treat the transgressor with haughtiness."

(Musnad Ahmad)

So said the Promised Messiah^{as}

Indeed, All Powerful and All Mighty is the God Whose devotees will not go to waste: those who come to Him with love and loyalty. The enemy boasts that he will annihilate them with his evil and ill- intentioned vows to stamp them out. Fools, says God, will you dare fight me and annihilate the one who is dear to Me? Indeed, nothing can happen on this earth unless it is so decreed in heaven, and no earthly hand can be stretched beyond the tether determined for it in heavens. Hence the plotters of evil and cruel designs are most foolish who, during their abhorrent and shameless conspiracies, do not remember that Supreme Being without Whose express decree not a leaf is permitted to fall. Therefore, they remain unsuccessful and frustrated in their objectives: and the rightly guided are not harmed by their evil. Instead, the signs of God are widely manifested, and people's understanding of God's ways is enhanced. That All Powerful and Mighty God Who remains unseen by the eyes manifests Himself indeed through His wondrous ways.

(Kitabul Bariyya, Muqaddama: Roohani Khaza'in, Vol. 13, pp. 19-20)



Conducting Tabligh In Light Of Quran

Dr. Saleem ur Rahman - Majlis Ottawa - The West

Introduction:

In the Holy Qur'an (16:126) Allah the Exalted has given us the perfect and complete catalogue of approaches to conducting Tabligh (preaching, or "calling towards Allah").

اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ بِالۡحِکۡمَۃِ وَالۡمَوۡعِظَۃِ الۡحَسَنَۃِ
وَجَادِلۡہُمۡ بِالَّتِیۡ ہِیَ اَحۡسَنُ ؕ اِنَّ رَبَّکَ ہُوَ اَعۡلَمُ بِمَنۡ ضَلَّ
عَنۡ سَبِیۡلِہٖ وَہُوَ اَعۡلَمُ بِالۡمُہۡتَدِیۡنَ ﴿۱۲۶﴾

Translation: Call unto the way of thy Lord with wisdom and goodly exhortation,and argue with them in a way that is best.

Structure

I will sequentially present the commentary (tafsir) of the Promised Masih (Peace be upon him) first, and then provide the gems of meaning culled from it by: (a) Hazrat Khalifatul Masih-I (May Allah be pleased with him); (b) Hazrat Musleh-e-Mau'ood (May Allah be pleased with him); (c) Hazrat Khalifatul Masih-III (May Allah have mercy upon him), (d) Hazrat Khalifatul Masih-IV (May Allah have mercy upon him), and our present beloved Huzur, (e) Hazrat Khalifatul Masih-V (May Allah strengthen his hands).

The operative words in the principal tabligh-related verse (16: 126) are specifically: "wisdom", "goodly exhortation" and using to organizes one's points of argument in a way that, at that moment, is "the best" in light of the given situation.

The Promised Masih (Peace be upon him) has explicated it as follows: "Its meaning is only this that Christians should be engaged in a pious manner that is useful (to you) and, acting with wisdom and doing your exhortation in a way that would benefit them."

(Tafsir, Promised Messiah (Peace be upon him), Vol. 5. Kitabul Bariyyah; Roohani Khaza'in [RK] Vol. 13, p. 317)

Elsewhere, he writes: "The verse, with the portion of "engage with them", does not intend to allow us to show so much softness in our approach that may lead to us confirming anything against the facts."

(Tiryaqul Quloob, RK, Vol, 15, p. 305, marginal note)

Thus, a softness of tabligh approach should not involve accepting anything non-factual. This firmness sends a positive message that you are principled, and not unreasonably accommodating. This can attract the opponent towards you and Islam.

In his Arabic treatise, the Promised Masih (Peace be upon him) wrote, "When you engage in religious arguments with Christians do it wisely with rational arguments and your exhortation ought to be in the most likable manner."

(Al-Balaagh, RK, Vol. 13, p. 391)

The Promised Masih (Peace be upon him) further wrote, explaining (16: 126) "conduct your declamation in front of Christians wisely and with good advice avoiding all stern mannerisms."

While dilating upon the Holy Qur'an (16: 126), Hazrat Khalifatul Masih-I (May Allah be pleased with him) has written: "Call to the way of your Lord using wisdom and a good exhortation and engage in argument with them that is presented in an appreciative manner. Your Lord knows equally well those who have gone astray as well as those who are to be rightly guided."

(Haqa'iq-ul-Furqan, Vol. 2, Tasdiq Brahine-e-Ahmadiyya, p. 38)

Fault-finding can never produce a good result. You tell someone about his errors (or, contradictions found in the Bible), and the opponent will quietly listen to your point, and may even become rancorous and malicious [due to being unable to answer you back). So, what did you achieve? Some preachers are quite pious but they become sternly disposed in the excitement of the convictions being preached by them. Thus, they preach the doing of good and avoiding the evil in such a way that the opponent who would sin and be conscious of it as a sinful act, will now say in exasperation: 'Fine, I will continue to act the way, I do!'

In his great Tafsir-e-Kabir, Hadhrat Musleh Mau'ood (May Allah be pleased with him) says while giving a commentary of the Holy Qur'an (16: 126):

(Tafsir-e-Kabir, p. 248, surah Al-Nahal, Ch. 16, Verse 126)

Hazrat Musleh Mau'ood (May Allah be pleased with him) adds explanatory comments in brackets as a matter of his style:

It is important to keep the context of this verse's revelation in mind. At this time, when Islam was going to be extensively preached to the Jews and Christians who had earlier divine guidance, the Holy Qur'an advised that Muslims need to be more firmly grounded in everything that their preaching activity would require.

Idolators of Mecca, or elsewhere, were relatively straightforward to deal with. Counter their practice of *'shirk'* (idolatry) and that would be enough to set them at naught. By contrast, it was essential for Muslims to engage in the detailed discussions of *sharia*. Therefore, Allah sounded a pre-warning note here, that you must invite them to Allah, with *Hikmah*. The wide-ranging meaning of the word *Hikmah* are as follows: wisdom; sagacity (i.e., keen understanding and shrewd judgment) wise-saying or aphorism, and the underlying reason.

(Source: Hans Wehr, Arabic-English dictionary).

Translation of (16; 126):

(O Messenger) you should invite people to the path of your Lord, in a wise manner — giving them good advice — and do it in a way that seems to you to be the best, and argue with them (in matters that are at issue between you and them).

The meanings of key words are noted below: *Hikmah* means justice knowledge spirit of understanding. *Ad'l* further means justice fairness equity. *Nubuw'wah*: Prophethood or what keeps away from *Jahiliyyah* (ignorance) This is why the Prophethood of Jesus (Peace be upon him) i.e and that of the Promised Masih (Peace be upon him) i.e., *wafaat-e-massi*h, is an important topic to learn and prepare for by A *da'ee ilallah*, and the implied advice is never to go unprepared and, everything that favors the truth, Keeping something at its proper place, and a matter to be accurate and correct.

A piece of advice embedded in the word, *Ad'l*

By using the word *ad'l*, this verse of the Holy Qur'an gives the following insights:

Do not target your opponent with an 'objection' that he may easily target you with. Then you will be side-tracked from tabligh into finding a reply to that, and get further and further distracted from your main task: tabligh. It is also unfair to corner your opponent by using an objection that he cannot overturn from his side, So, he will be on the lookout for it and as soon as he can target you with the same 'objection' he will do so: much to your surprise and his amusement. So, do not turn your success into a needless impasse, or even defeat, by raising a 'reversible objection' to your opponent. Technically, it is called, argumentum ad hominem (i.e., a personal remark or an attack on an opponent's allegedly 'weak point', rather than sticking to your main tabligh conversation, in a manner of hikmah, and ad'l — i.e., ensuring the intended outcome of mutual justice, and fairness.

Meaning of this verse according to the different meanings of the word *'Hikmah'*

The array of meanings include knowledge; maturity; fairness; prophethood: understanding; anything that prevents ignorance; anything that favors the truth: something that is appropriate to the occasion — all these meanings apply to this verse.

Thus, Allah says: invite them with *Hikmah*, i.e., base your conversation on referring to the testaments of the previous prophets of Allah, and extract your issues from those testaments (so'hof). It covers both Torah and Injeel, i.e., the period of prophet Moses (Peace be upon him) and prophet Jesus (Peace be upon him) when doing tabligh to Jews and Christians.

One implication of the word *Hikmah* is: present your firm and seasoned points first; and not a single point you make with *hikmah* should be tentative, unsure, or flimsy and weak. Sometimes, because of one's weak knowledge base, one mistakenly presents the supporting points in place of the main arguments. As a result, the person opposite to you just dwells on those supporting points, and the flow of your preaching conversation comes to a halt. When such an impasse is reached, your preaching session is unsuccessfully stuck at that point and it is over. So, the implications that flows from this verse of the Holy Qur'an which are as follows: before speaking, first you must quickly assess and judge every single one of the points you are about to make. Then, whichever one you find to be mature, solid and firm, present only that. Nothing weak or infirm must pass your lips, to be instantly grabbed by the opponent and thrashed to pieces, right then and there. Present only your firm, logically sound, and rationally incontrovertible arguments. For instance, when speaking to a Christian, do not go on quoting from the Bible, because the other person may be just a nominal Christian, who is not versed in the Bible. So, he can just say to you: 'Sorry, I am not a Bible expert to quote from it.' On the contrary, everyone would like to affirm that he is a 'rational' person. So, you must present 'rational' arguments, and touch Bible quotes much later. With this approach, he cannot say to you: 'Sorry, I am not a rational human-being so, I cannot talk to you rationally.'

Further advice embedded in the central word, Hikmah — Adopting a soft- spoken manner

The person you are preaching to, may adopt a belligerent attitude while listening to you — something you cannot afford to do. So, you must remain pleasantly soft-spoken. It is difficult for the opponent to maintain his belligerence, without instantly losing his ground vis-à-vis you. But if you are prone to getting ruffled and start reciprocating this behavior, you cannot make him understand your viewpoint. This would defeat the purpose of your tabligh conversation.

A historic example from the Holy Qur'an

The Holy Qur'an (20:44-46) advises even prophets like Moses (Peace be upon him) and Aaron (Peace be upon him) to be pleasantly soft-spoken — though not servile, at all — when Allah commanded them to visit King Pharaoh and do tabligh.

اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى (۴۴) فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ
يَتَذَكَّرُ اَوْ يَخْشٰى (۴۵) قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ
اَنْ يَّطْغٰى (۴۶)

Translation: Go both of you to Pharao, for he has transgressed all bounds. But speak to him a gentle word haply he might take heed, or fear. They replied, Our Lord, we fear lest he commit some excess against us, or exceed all bounds in persecuting us.

These verses have the following tabligh-related lessons embedded in them:

- Allah's command to prophets Moses and Aaron (Peace be upon him), to the tyrant King Pharaoh of ancient Egypt (or, *fir'aun*),
- Allah's parting advice to them to speak "gently" to him in their tabligh, and the two possible outcomes of this manner of tabligh, i.e., he will either (a) come around and accept your message, or (b) he will be fearful, and will not dare harm you.
- Although Allah had already taken care of their latent fear and apprehension of what may happen over there being human they still expressed their inner fear to Allah they said: 'We fear he might severely persecute both of us'. So, of course, a bit of apprehension is only natural but, more importantly, Allah protects and grants divine help to the caller-towards-Allah (or, da'ee il-Allah).

The central and operative word (*hikmah*) also means 'prophethood'. The implication is: Invite people toward Allah, based on the Word of Allah, i.e., use the arguments pointed out by the Holy Qur'an, and desist from concocting your own reasoning to present to them.

For instance, the Holy Qur'an (25:53) says: Strive against the disbelievers by means of the Holy Qur'an.

So, the guidance from Allah is that we must use the Holy Qur'an's arguments, and not advance our own statements.

Similarly, in another supporting verse, the Holy Qur'an (50:46) says:

فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ (۴۶)

So, admonish, by means of the Qur'an, him who fears My warnings. (50:46)

Thus, it tells us to (i) select a person for *tabligh* who happens to be God-fearing, and to (ii) use the Holy Qur'an's arguments; not what we think might work better on such a person.

Another meaning, under preaching through prophethood is (i.e. ما يمنع من الجهل that which prohibits from ignorance). So, you must speak in a way that dispels the other person's misunderstanding about your faith, Islam-Ahmadiyyet. Thus, your preaching effort, or *tabligh*, must be at the level of the other person's comprehension and it should dispel all misunderstandings about your faith.

The Holy Prophet (Peace be upon him) is reported to have said:

آمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ اَنْ نُكَلِّمَ
النَّاسَ عَلَى قَدْرِ عُقُوْلِهِمْ

(فردوس الاخبار للديلمي فصل امر امرنا)

"Speak to people according to their level of understanding and capacity to perceive."

When giving a lecture, some people are prone to use high-sounding words and terminology, hoping to impress their audience. Perhaps they can impress the ignorant, but even they do not draw any tabligh-related benefit from this practice.

The central word driving tabligh is *hikmah*. A discourse that is supportive of the truth (موافق الحق) is also called *hikmah*. It would mean speak the truth that is confirmed by actual facts. But some preachers are under the impression that since we are calling toward the 'religion of truth', they tend to carelessly add certain details that are not entirely relevant, or true. The Holy Qur'an says that this method is wrong, and is contrary to *hikmah*. Whatever you say to contend with your opponent must be the truth. Your task is to guide others to the truth not to espouse untruth in that process. You must leave the other person's guidance to God and concern yourself with always remaining truthful. Hikmah also means something that is apposite to the occasion.

The next operative phrase is *"mau'izah hasana"* (goodly exhortation), i.e., such conversation that softens up the hearts and creates a heartfelt impact. This is in contrast to dry arguments that have nothing to do with heartfelt empathy and fellow feeling. The phrase *"mau'izah hasana"* also means the following: Exhortation or spiritual counsel or a polite warning. Note that the word hasana qualifies the word 'mau'izah'. Thus, no stern warning, otherwise it will turn him off.

The Holy Qur'an's advice on how you should engage them — or contend, or argue, with them is:, جَادِلۡہُمۡ بِالَّتِیۡ ہِیَ اَحۡسَنُ i.e., engage with them in a manner that is 'the best', according to the situation you happen to be in.

(Tafsir-e-Kabir, under 16: 126)

- ***Wa'z*** *(mau'iza hasana)* Exhortation; spiritual counsel; warning (but *hasana* qualifies the word *'mau'izah'*, i.e., no stern warning to turn him off. Example: Jesus (Peace be upon him) has said (Bible) I will not speak to such and such person on the day of Judgment). *mau'iza hasana* -- A discourse that softens the listeners' hearts and deeply affects the hearts; "Don't just use dry arguments, because you think you must 'make do' with these"; rather, you must also use emotion-arousing talk. Thus, Hikmah is to be running parallel to, or combined with, mau'izah hasanah.

- *Jaadil-hum* use the most solid 'stock argument' first, and make it the center around which all other arguments revolve. Reason: if any of your 'Supporting arguments' is countered, it does not weaken your 'main argument'; your central point, or stock argument.

- **Ahasan** Superlative of *hasan*, beautiful; nice; expedient; advisable etc. [Hans Wehr dictionary]

The Conclousion is to remain occupied in tabligh, and not be discouraged by not getting the 'fruit'. It may be just your trial; so, pray to Allah for help. Your task is to invite (keeping in mind all the aspects). It is then Allah's decree to bring your efforts to fruition, whenever He deems fit.

Hadhrat Khalifatul Masih-III (May Allah have mercy upon him) says, in the context of *tabligh*, explaining the Holy Qur'an (16: 126):

اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ بِالۡحِکۡمَۃِ وَالۡمَوۡعِظَۃِ الۡحَسَنَۃِ
وَجَادِلۡہُمۡ بِالَّتِیۡ ہِیَ اَحۡسَنُ

You have been divinely given two capabilities: (a) *hikmah*, and (b) *mau'izah hasana*h, i.e., the capability to present the viewpoint and arguments in the most appropriate manner. These are two sides of the same coin. In addition to these two faculties, you have been given the tool of 'your personal and practical conduct'. If you resorted to only presenting your arguments, these would silence them, but they will immediately demand to be shown the practical examples of the pure teachings you were presenting. So, your personal and practical conduct is needed.

(Tafsir Anwar ul Qur'an, vol. 2, under the Holy Qur'an, 16: 126).

You have been divinely equipped with two faculties in this context: (a) the best arguments and (b) the ability to present these. These are two sides of the same coin. Secondly, Allah has given you the ability to conduct yourself personally in a way to invite the world to the Holy Qur'an. The instruction, "... and engage with them in the best" manner is drawing our attention to present our personal conduct, i.e., do not just target them with your array of arguments. If you do, these arguments will silence them; however, they will immediately demand to see a practical demonstration of this underlying teaching.

Hazrat Khalifatul Masih-III (May Allah have mercy upon him) further says:

"The job of the *Da'ī Ilallāh* is to cultivate the crops and gardens of *Da'wat Ilallāh*. It does not happen with just a mere piece of advice or a reminder; it needs the development of a close attachment with trainees. Creating a love for this work is an art and the Holy Qur'an has thrown some fundamental light upon this. Allah gave Ḥaḍrat Ibrahim (Peace be upon him) the task of giving life to nations and he was told that through him nations will get new life. Ḥaḍrat Ibrahim (Peace be upon him) had a very humble character. He submitted, *'Rabbi Arinī Kaifa Tuḥyil- Mautā,* that is, O God! I understand that you will give life to nations, but how?

In reply, he was commanded, 'Take four birds and attach them to yourself, then send them in different directions and then call them, and you will see how they come flying back to you.' This was the example of Ḥaḍrat Ibrahim (Peace be upon him) So, every missionary, Amīr, president and office bearer should get hold of some members of their Jama'at, and under *'Surhunna Ilaik'* (2:261) should attach the trainees to themselves, train them with love and affection, give them a task and spread them in the world. Likewise, according to one's capability, one should get hold of four, eight or ten members, train them and employ them. This way,this number should increase."

(Friday Sermon, August 28, 1987)

Hadhrat Khalifatul Masih-IV (May Allah have mercy upon him) says:

Use a rational approach and wisdom in your tabligh conversation, because it is never easy for anyone to give up one's own traditional system and join another one. Use situational parameters; and weigh your arguments in your mind: thinking 'which argument will be attractive to him, and which one will push him further away'. Considering the implications of proceeding in a certain way, amounts to bil- hikmat-e in tabligh. Also, there is *bil-mau-ezatul hasanat-e*. Tell them about the society's degradation and ask: Think about the impact this social degradation may have on your children. He might be 'bored' and take a step back from this conversation but, at least, he will not be motivated to show a violent reaction. For example some Pakistani maulvis, when they could not answer Ahmadi arguments, called the police and had all of the Ahmadis arrested. The authorities kept them under lock-up for a while, before they were eventually released on bail. This is a bad outcome of doing *Tabligh* the wrong way, not according to verse of the Holy Qur'an. Taking permission in writing from the authorities, would amount to using *hikmat* (wisdom). Just because the elements of *hikmat* (wisdom) and *mau-ezatul hasana* (good advice) were not fully acted upon by Ahmadi preachers who did not obtain prior permission in writing from the police authorities it ended with a negative outcome for Ahmadis.

The next phrase, *Jaadil'hum billati he'ya ah'san,* tells us that we must engage with in *Tabligh*. The opponents might be tempted to become argumentative (in their jad'l). But you must demonstrate to them your polite and well-mannered (i.e., ah'san) way of engagement in advancing your arguments.

(Urdu Class by Hadhrat Khalifatul Masih-IV, on MTA)

This completes the finer nuances of the numerous requirements inherent in the verse 126 of Surah Al-Nahl.

Hadhrat Khalifatul Masih-V (May Allah strengthen his hands) says:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ۝۱۲۶

وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ
اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ۝۳۴

The two verses of the Holy Qur'an that I have recited (16:126) and (41:34), Allah the Exalted has drawn out attention to *da'wat Ilallah* and also instructed us in the methods of doing it; and what should be the personal conduct of the preacher.

The first verse (16:126) says: Use wisdom in doing preaching. What is wisdom? We normally take it to mean one should carefully think before saying something while preaching. It has other meanings, e.g., knowledge, which includes scientific knowledge and various other branches of knowledge. Another meaning of it is justice and equality. Another meaning is: to demonstrate patience and empathy, in the face of errors other people make; and being firmly entrenched in your belief and position, and explain it with patience according to the situation at hand.

This means that the *da'een* will have to use different methods when preaching to different people: You cannot do tabligh in the same, uniform, way to everyone. Some people are educated, some are not; some are staunch in their current religious affiliation, some are not; some require scientific arguments, while some are affected by emotionally conveyed message. Some people are influenced by good morals and manners. Thus, there are different avenues of conveying the message. Those who want knowledge and science-based arguments, we will need to satisfy them by using knowledge-based arguments — emotions will not appeal to such a person. So, *da'een ilAllah* must continue to enhance and diversify their knowledgebase.

Since we are required by the diverse meanings of the word '*Hikmah*' embedded in the context of the Holy Qur'an (16: 126), we must do justice to the opponent and not criticize him in such areas that he may revert to us as soon as he has an opportunity. Non-Muslims have been levelling such criticisms against Islam as equally applies to them and weakens their preaching discourse. Even non-Ahmadi Muslims do the same against Jama'at Ahmadiyya and the Promised Messiah (peace be upon him) which, if one acts with justice, revert back to the other prophets of Allah; and this weakens their criticism. So, the learning lesson is to avoid any argumentation in *tabligh* that deviates from justice.

The word *Hikmah* also means saying everything that is appropriate to the occasion, and not saying anything that may enrage the opponent. If this happens then tabligh will not be spreading peace; instead, it will touch off violence and let cynics say that religion is only a source of spreading unrest. Hikmat also means 'prophethood'; so, we must use the tool and means of prophethood. For Muslims the principal tool is the Holy Qur'an. This means we have to discard our self-suggested arguments and personal viewpoints, and use the arguments from the Holy Qur'an.

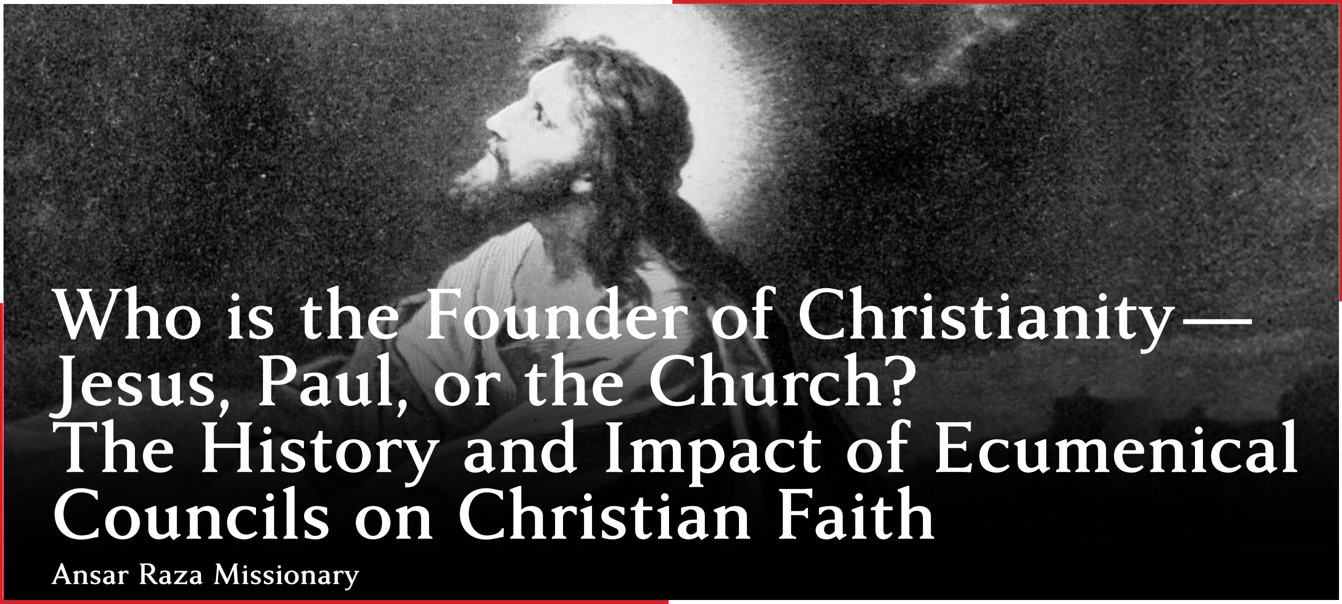
Allah has taught us in the Holy Qur'an, through the word *hikmah*, that we should speak to our opponents in a way that is easily comprehensible to them. If you come across as very knowledgeable, when speaking to a rustic person, it will be of no benefit to him. The Holy Prophet (peace be upon him) has also taught us to speak to people according to their level of understanding and capacity to comprehend what you are saying.

Another tool of *tabligh* is *"mau'azatil hasanah"*, i.e., good exhortation. This means: something that softens the hearts and leaving a deep imprint on people. The Holy Qur'an does not instruct us to use dry arguments; instead, it wants us to use a manner that is logical, emotionally motivating, and descriptive.

(Hazrat Khalifatul Masih-V, on the occasion of Jalsa Salana Germany,2015)

In conclusion, Allah the Exalted has given us a full range of approaches to conduct *da'wat il-Alla*h in an optimal manner of the Holy Qur'an (16:126) and elsewhere. We must adhere to this approach and not be diverted by our self-styled approaches and ideas, if we want to achieve success by the grace of Allah.

Picture Source : www.christianity.com



Who is the Founder of Christianity—Jesus, Paul, or the Church? The History and Impact of Ecumenical Councils on Christian Faith

Ansar Raza Missionary

Ecumenical councils are among the most significant instruments through which Christianity has defined its doctrine, resolved controversies, and sought unity across diverse traditions. From the 4th century onward, these assemblies of bishops and church leaders have shaped the theological foundations and institutional structure of the Church.

What Is an Ecumenical Council?

The term ecumenical comes from the Greek oikoumene, meaning “the whole inhabited world.” Ecumenical councils are formal convocations of Christian bishops who meet to debate and decide key theological and ecclesial questions. Their conclusions are generally regarded as authoritative within their respective Christian traditions.

Key Functions of Ecumenical Councils:

◐ Resolve heresies and doctrinal disputes

◐ Define orthodoxy and unify practice

◐ Issue canons to regulate church discipline and governance

The question of who founded Christianity—Jesus of Nazareth, Paul the Apostle, or the Church—touches on theology, history, and interpretation. While Jesus is universally recognized as the central figure, debates arise around how much of Christianity’s doctrine and identity emerged from Jesus’ teachings versus Paul’s interpretations and the institutional development of the Church itself.

To fully grasp this question, one must also consider the role of the Ecumenical Councils in shaping Christianity’s formal theology and structure. These councils codified doctrines, resolved disputes, and defined orthodoxy over centuries. Together, these two themes form a comprehensive understanding of Christianity’s origins and institutional evolution.

Jesus of Nazareth: The Historical and Spiritual Center:

Jesus of Nazareth, a Jewish teacher and healer from the 1st century CE, is the indisputable origin and cornerstone of Christianity. His life, death, and reported resurrection are foundational to Christian faith. He preached about the Kingdom of God, emphasized love, forgiveness, and inner transformation, and challenged the religious and political authorities of his time.

Jesus did not write scriptures nor organize a formal institution. Instead, he gathered disciples, performed miracles, and conveyed his teachings orally. His crucifixion under Roman rule and subsequent resurrection—as believed by his followers—became the central salvific event of Christian theology. “Upon this rock I will build my Church” (Matthew 16:18) is often cited by Christians as Jesus’ intention to find a community of believers, but he left no detailed blueprint for a religion.

Paul the Apostle: The Architect of Christian Theology:

Paul of Tarsus, originally a persecutor of Christians, experienced a conversion and became one of the most influential figures in spreading Christianity beyond Jewish communities. His epistles (letters), written between 50–67 CE, are some of the earliest Christian texts and form a significant portion of the New Testament.

Paul’s impact lies in:

◐ Theological interpretation: Emphasized salvation by faith, grace, and the significance of Jesus’ death and resurrection.

◐ Universalism: Argued that Gentiles could become Christians without adopting Jewish laws (e.g., circumcision).

◐ Church planting: Founded communities across the Roman Empire (e.g., Corinth, Ephesus, Galatia).

While Jesus introduced the message, Paul arguably translated it into a religious system accessible to the Greco-Roman world.

Critics argue Paul “invented” Christianity by deviating from Jesus’ Jewish context. Others assert he preserved and spread Jesus’ message faithfully, contextualizing it for a broader audience.

The Church: Institutionalizing the Faith

After Jesus and Paul, the early Christian community continued to grow. It was the Church—especially through centuries of councils, creeds, and canon formation—that institutionalized Christianity.

Key contributions of the Church include:

◐ Codifying the New Testament (late 4th century)

◐ Establishing liturgical practices

◐ Developing hierarchical structures (bishops, presbyters, deacons)

◐ Creating creeds and dogmas to guard against heresy

The Church preserved tradition, unified doctrine, and extended Christianity globally through missions, education, and empire (e.g., Constantine’s conversion in the 4th century).

Ecumenical Councils: Guardians of Orthodoxy and Unity:

Ecumenical councils are gatherings of Christian bishops to settle matters of doctrine, governance, and heresy. They reflect the Church’s collective authority in defining orthodoxy. The first seven ecumenical councils, recognized by both Roman Catholic and Eastern Orthodox churches, played pivotal roles in shaping Christian theology.

1. First Council of Nicaea (325 CE)

◐ Issue: Arianism—belief that Jesus was created and not divine.

◐ Outcome: Affirmed Jesus as homoousios (“of the same substance”) with the Father.

◐ Legacy: Nicene Creed.

2. First Council of Constantinople (381 CE)

◐ Expanded the Nicene Creed to include the Holy Spirit’s divinity.

◐ Established the doctrine of the Trinity.

3. Council of Ephesus (431 CE)

◐ Issue: Nestorianism—viewed Jesus’ divine and human natures as separate.

◐ Outcome: Declared Mary as Theotokos (God-bearer), emphasizing Jesus’ unified personhood.

4. Council of Chalcedon (451 CE)

- Declared Christ as one person in two natures—fully human and fully divine (hypostatic union).

5–7: Later Councils

- Addressed remaining Christological controversies (Monothelitism, iconoclasm).
- Reaffirmed earlier decisions and refined doctrine.

Post-Schism Councils and Roman Catholic Doctrine

After the Great Schism (1054), only the Roman Catholic Church continued to hold councils considered ecumenical:

- Council of Trent (1545–1563): Responded to the Protestant Reformation, reaffirmed Catholic teachings on sacraments and salvation.
- Vatican I (1869–1870): Defined papal infallibility.
- Vatican II (1962–1965): Modernized liturgy, emphasized interfaith dialogue, and increased laity participation.

These councils shaped Catholic identity and responded to modernity, heresy, and schism.

Conclusion: A Trifold Foundation

So, who founded Christianity?

- Jesus is the spiritual and theological founder—his life and teachings are the heart of the religion.
- Paul is the theological interpreter and missionary pioneer—his writings laid the doctrinal framework.
- The Church, through the Ecumenical Councils, formalized and institutionalized the faith, ensuring its survival, unity, and global reach.

Christianity is not the creation of one figure alone but a historical and theological continuum: from Jesus' message to Paul's expansion to the Church's preservation. The ecumenical councils, in particular, represent the Church's commitment to fidelity, unity, and orthodoxy across centuries.

Suggested Readings:

- Pelikan, Jaroslav. The Christian Tradition (Volumes 1–5)
- Gonzalez, Justo L. The Story of Christianity
- McGrath, Alister E. Christian Theology: An Introduction
- Schaff, Philip. Nicene and Post-Nicene Fathers

Picture Source : www.christianity.com

Picture Source : https://blog.suvie.com/jalebi

Too Much Sugar, Salt & Oil? Know the Limits, Protect Your Health!

Dr. Hameed A. Mirza Majlis Peace Village East

Last year, at the occasion of a wedding, guests were served fresh jalebi and milk after dinner. This tradition, while nostalgic and enjoyed by many, is not unique to weddings—it is also a common feature at picnics, family gatherings, and other community events. For the younger generation, such indulgences may not pose immediate problems, as their higher levels of activity often allow them to burn excess calories. However, for older individuals, especially those above the age of 40 whose metabolism and physical activity naturally slow down, these sugary and calorie-dense foods can have serious long-term consequences. Often, these health effects remain unnoticed until they manifest as chronic conditions.

The challenge becomes even more pronounced after migration to Western countries like Canada, where colder climates and more sedentary lifestyles reduce opportunities for regular manual activity. Despite this, many of us retain a cultural fondness for foods rich in sugar, salt, and oil—whether in the form of sweets, fried snacks, or spicy savouries. Over time, this dietary pattern is contributing to a growing health crisis in the South Asian population, with increased rates of diabetes, hypertension, obesity, and heart disease.

Interestingly, children growing up in Canada are taught about healthy eating through the school curriculum, which incorporates the Canada Food Guide. Despite this early education, children often adopt the same dietary patterns as their families, especially during cultural and religious celebrations, leading to the continuation of unhealthy habits across generations.

A growing body of research supports these concerns. According to the Canadian Medical Association Journal, South Asians living in Canada face a higher risk of heart disease and nearly double the rate of diabetes compared to the white population. An analysis of 50 Canadian studies conducted between 1979 and 2007, involving over 5.8 million participants, found that South Asians are significantly more likely to develop cardiovascular conditions such as myocardial infarction, angina, and stroke. Alarmingly, death rates from coronary artery disease were reported as 42% in South Asian men compared to 29% in white men, and 29% in South Asian women compared to 19% in white women.

Further research from the Institute for Clinical Evaluative Sciences (ICES) showed that South Asian, Black, and Chinese populations develop diabetes earlier, at lower body weights, and at a faster rate than white populations. The study, which examined nearly 60,000 Ontarians aged 30 and over, found that South Asians had a 3.4-fold higher incidence of diabetes, with a median age of diagnosis at just 49 years, much earlier than the 58 years observed in white populations.

These findings highlight the urgent need for culturally tailored health education and dietary interventions. National initiatives, such as Nutrition Month celebrated every March in Canada, serve as important reminders that food is more than fuel—it plays a central role in immunity, energy, and long-term well-being.

This article particularly focuses on three staples present in almost every South Asian kitchen: sugar, salt, and oil. While each has a legitimate role in food preparation—whether for flavour, digestion, or essential nutrients—modern lifestyles and cultural practices have led to serious overconsumption.

Sugar: The WHO recommends that free sugars make up less than 10% of daily energy intake, with an ideal target below 5%. Yet, South Asian families often exceed this through tea, mithai (sweets), packaged snacks, and sugary drinks, especially during festive occasions. Beyond "empty calories," excess sugar consumption is linked to obesity, type 2 diabetes, fatty liver, and even certain cancers. For children, it accelerates tooth decay and childhood obesity. Hidden sugars in items such as sauces, juices, and cereals make the problem worse.

Salt: The WHO advises no more than 5 grams (about 1 teaspoon) per day, yet South Asians often consume nearly double that amount (9–10 grams). High salt intake leads to hypertension, kidney disease, and stroke, but often goes unnoticed as taste buds adapt to salt-heavy diets.

Oil: While necessary for energy and nutrient absorption, oil is often consumed in excess. Health agencies recommend 25–30 grams per day (about 6 teaspoons), but fried foods and heavy cooking styles frequently push this limit. How we can realign our eating habits to protect over indulgence:

For Sugar:

◐ Choose fresh fruits over juices or desserts – they provide natural sweetness along with fibre and essential nutrients.

◐ Read labels carefully – ingredients like corn syrup, maltose, or fructose are all forms of sugar.

◐ Cut down sugar in tea and coffee gradually – our taste buds adjust within a few weeks.

◐ Use natural sweeteners wisely – dates or small amounts of jaggery can be good alternatives, however, consume in moderation.

◐ Avoid storing large amounts of sweets at home – "out of sight, out of mind" truly helps reduce temptation.

For Salt:

◐ Choose iodized salt – it helps prevent goitre and supports healthy thyroid function.

◐ Taste before you add – many people add extra salt out of habit rather than actual need.

◐ Limit processed foods – chips, pickles, sauces, and instant noodles are packed with sodium.

◐ Measure, don't sprinkle – keep salt in a small container with a spoon to control portions more easily.

For Oil:

◐ Measure, don't pour – use a spoon or spray to control oil instead of free-pouring.

◐ Cook smart – choose healthier methods like steaming, grilling, sautéing, or baking. For oils, use healthy oils such as olive oil, specifically cold pressed instead of processed oil.

◐ Get healthy fats naturally – add nuts, seeds, or avocado to meals instead of relying on excess cooking oil.

It is interesting to note that the Holy Qur'an provide clear guidance to believers in this regard:

O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (Holy Qur'an 7:32)

Similarly, we observe that Holy Prophet Mohammadsa instructed believers to eat and drink moderately.

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ
يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ
لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ

It is narrated by Miqdam bin Ma'dikarib he said: "I heard the Messenger of Allahsa saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath

(Sunan al-Tirmidhi, Hadith 2380)

At another occasion Holy Prophet Mohammadsa said:

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ الْكَافِرُ
يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ

Sahih Muslim (2060a)

Ibn 'Umar reported Allah's Messengersa as saying that non-Muslim eats in seven intestines whereas Muslim eats in one intestine.

That is, a believer practices moderation, while one who is heedless may overindulge.

From Islamic history, we learn that the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) himself embodied this principle of moderation. Despite engaging in extraordinary physical activities, even before his Prophethood, he would eat only small amounts of food. His life serves as the best model of restraint and balance.

Similarly, Hazrat Masih Mau'ud (May Allah be pleased with him) was also very mindful of his diet and lifestyle. He maintained regular physical activity, often walking long distances—sometimes as much as 20 to 30 miles. Numerous accounts describe how he consumed very little food, yet continued working tirelessly for extended hours. His example demonstrates how a simple, moderate diet coupled with consistent activity contributes to both physical strength and spiritual focus.

In his Friday Sermon of November 12, 2021, Hazrat Khalifatul Masih V (May Allah strengthen his hands) reminded us that the Holy Qur'an teaches moderation in every aspect of life, including food and wealth. Huzooraa explained:

"In light of the Holy Qur'an, true servants of God are those who are not excessive in spending their wealth. Likewise, if they eat, they do so not merely for enjoyment, but with the intention of nourishing and strengthening themselves."

Then again in his Friday Sermon of July 22, 2016, Hazrat Khalifatul Masih V (May Allah strengthen his hands) gave special advice to waqifeen-zindagi and members of the Jama'at regarding health and lifestyle. Huzooraa emphasized:

"Firstly, it is essential for the devotees of life and missionaries to undertake regular exercise. Secondly, in these Western countries, unhealthy and junk food is very common and must be avoided. These factors should always be kept in mind. If they are single and living by themselves, they should at least make time for exercise while staying in the mission house, and also learn techniques of cooking healthy food. I am not only advising Jama'at members—I myself exercise regularly on the exercise cycle and other machines."

May Allah enable us to follow the golden principles of healthy eating mentioned in the Holy Qur'an, Ahadith and by our Khulafa in order to protect our health from all these avoidable health issues. Ameen!

Photo by Josh Applegate on Unsplash.com

Ten reasons why I turned from Christianity to Islam

Ralph A. Nablow Hamilton

1. The religion of Saint Paul is a different religion from the religion of Jesus (as) said that the greatest commandment is to love God and one's fellow man (Matthew 22:34 40; Mark 12:28-31), whereas Saint Paul presents the new religion of the atonement, whereby mankind is redeemed by Jesus (as)' death on the cross (Romans 3:28). If this is so, who will Save the millions of people who lived on this earth before the time of Jesus (as)?

It is thus hardly surprising that the new religion of the atonement is rejected. In the Holy Qur`an (6:165). One might add that the teachings of Jesus were a product of his Jewish birth and background, and he had no intention of starting a new religion to replace Judaism. In Luke's Gospel, for example, we are told that after his ascension, his disciples, far from embracing the new religion of Saint Paul, continued practicing the religion that Jesus had taught them. This is made abundantly clear in the important concluding words of Luke, where we read that Jesus (as)' disciples, after he had left them, "Were continually in the temple praising God" (Luke 24:53).

2. In Islam Jesus is a prophet, whereas in Christian theology he is looked upon as God the Son along with God the Father and God the Holy Spirit. Jesus (as), however, didn't think he was God, for in John 17:3 he says: "And this is eternal life, that they may know you, the only true God, and Jesus Chris whom you have sent." Again, in Mark 10:18 Jesus (as) declares: "No one is goo but God alone." Also, of interest is the statement in Matthew 21:46 that th crowds regarded him Jesus (as) as a prophet. Moreover, the New Testament tells us that Jesus (as) was dead for three days between his crucifixion and his resurrection (Luke 24:46). God, however, can never be dead. The divinity of Jesus (as) is a Christian invention which was finalized at the first council of Nicaea in the fourth century.

3. Nor did Saint Paul think Jesus was God. He makes this abundantly clear in I Corinthians 8:6 when he says: for us there is one God, the Father, and One Lord, Jesus Christ." And in Philippians 2:6 he writes that Jesus (as) "did not regard equality with God as something to be exploited.'

4. Original sin, which in Christian theology we all inherit, is one of the foundations of the Christian religion, for it supports the doctrine of the atonement. Jesus (as), however, didn't believe in original sin. In Matthew 19:14, Mark 10:14, and Luke 18:16 he remarks: "Let

the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." If little children belong to the kingdom of heaven, they can't be tainted by original sin, for no sin can enter heaven. The truth is to be found in the Holy Qur'an, which teaches that man is born pure, and with his free will can choose between right and wrong, between good and evil (Holy Qur'an 90:8-11)

5. The Christian doctrine of the trinity, which associates partners with Allah is condemned in the Holy Qur'an (5:73-74). It is another foundation of the Christian religion, but there a serious problem here: the trinity is mentioned nowhere in the Bible. It is a Christian invention of the council of Nicaea.

6. Saint Paul and James contradict each other on the matter of justification by faith alone. In Romans 3:28 Saint Paul says: "a person is justified by faith apart from works prescribed by the law." Again, in Galatians 2:16 he writes:

'a person is justified not by works of the law but through faith in Jesus Christ." James, who was Jesus' brother, flatly contradicts these statements: in chapter 2, verse 24 he says: "a person is justified by works and not by faith alone and in verse 26 he adds: "faith without works is.... dead.'

7. The idea of a chosen people runs throughout the Bible. To let one example stand for many, we read in I Peter 2:9-10: "But you are a chosen race, a royal priesthood, a holy nation, God's own people.' Certain statements in the Bible, however, contradict this notion of a chosen or favored people. In Deuteronomy 10:17 we read that God "is not partial; again, in Romans 2:11 Saint Paul writes: 'God shows no partiality"- -an idea which is repeated in Acts 10:34, in Ephesians 6:9, and in Galatians 2:6. If God shows no partiality, he can't have a favored people. The truth is to be found in the Holy Qur'an which rejects the idea of a chosen people: 'O mankind... We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honored among you in the sight of Allah is he who is the most righteous among you." (Holy Qur'an 49:13-14)

8. Christians have changed the Sabbath from the last day of the week to the first day in violation of the teaching of Jesus, who in Matthew 5: 18 states that absolutely nothing in the law is to be changed: "For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished", an idea he repeats in Luke 16:17: "it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped."

9. The Old Testament blasphemes God in certain places. In I Samuel 15:2-3 God says: "Thus says the Lord of hosts... go and attack Amalek and utterly destroy all that they have; do not spare them, but kill both man and woman. child and infant, ox and sheep, camel and donkey." It is blasphemous to say that God orders the killing of innocent women and children. Furthermore, the concept of a chosen people, which we have already discussed, implies favoritism, which is a human flaw, and to attribute a human flaw to the Almighty is blasphemous.

10. Lastly, in southern Spain and southern France in the thirteenth century, the Christian Church instituted the Inquisition, in which innocent people, simply because of their religious beliefs, were burned to death. Need one say any more?

In all fairness one must admit that Christianity as it exists today, in spite of its flaws, has good things to say. Let me conclude by mentioning three of them.

I. The New Testament enshrines the great commandment of Jesus (as) to love God and one's fellow man. Jesus (as) adds that there is no commandment greater than this (Matthew 22:34-40: Mark 12:28-31).

II. The New Testament preserves the deeply moving parable of the Good Samaritan (Luke 10:25-37).

III. The Christian charities do admirable work in carrying out the message of Jesus (as).

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Majlis Ansarullah Peace Village Southeast (Jalsa Khilafat)

JALSA KHILAFAT

Islam teaches us PEACE

THE MESSIAH HAS COME

Majlis Ansarullah Peace Village South East held several Tabligh events.

Majlis Ansarullah Peace Village Center West organized food donation and hosted students from St Patrick High School Barrie at the Baitul Islam mosque

Majlis Ansarullah Vaughan West held their Jalsa Khilafat.

Majlis Anṣārullāh
Vaughan West Region

Vaughan West Region
Majlis Anṣārullāh
Vaughan West Region

JALSA KHILAFAT
جلسہ خلافت
Anṣārullāh West Region
Majlis Anṣāru Brampton East

Majlis Ansarullah Brampton West region held their Jalsa Khilafat

MAJLIS ANSARULLAH AHMADIYYA ABODE OF PEACE
LOVE FOR ALL HATRED FOR NONE

Majlis Ansarullah Ahmadiyya Abode of Peace held their Annual Ijtema.

LOVE FOR ALL HATRED FOR NONE
1-877-994-7526
The Messiah Has Come .Ca
GATE TORBRAM PLAZA

Majlis Ansarullah Brampton Mountainash held a Tabligh event.

اَهلًا وَّ سَهلًا مَرحَبًا
BAITUL AFIYAT MOSQUE

Majlis Ansarullah Toronto region held their Jalsa Khilafat at Baitul Afiyat

Majlis Ansarullah Ottawa West held their Annual Ijtema

Ijtima
AHMADIYYA MUSLIM JAMA'AT

Majlis Ansarullah Hamilton Mountain held their Annual Ijtema

Love for All, Hatred for None
Khilafat

Majlis Ansarullah BC region held their Jalsa Khilafat